Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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PRACTICAL.

USE OF ARDENT SPIRITS.

The following pithy remarks on the general use of Ardent Spirits are from one of the best addresses on Intemperance, which the recent excitement on the subject has called forth. It was delivered at Ogdensburgh, N. Y. by Thomas Denny, Esq. late of this city. If the statements here made are not applicable in their full extent to the meridian of New England, they contain too much truth, not to be often repeated and strongly urged.

Wherever we go, at every turn, we meet with spirituous liquors in all their various forms and colors; so that a man must make an effort to keep his mouth shut, or they *will* find their way down. They are almost as common as water. Many drink more of them than of clear, cold water. It would be considered, amongst some, an insult, to offer the best cold water in the country, unless it was rendered palatable by a copious infusion of *good stuff*. If they were absolutely necessary to the continuance of life; if they were the oil which kept the whole machinery of human affairs in order; they could hardly be more thoroughly, more universally distributed, throughout every part of the great system. They are treated as the necessary means of every result; they are used on all occasions. A person cannot be born, married, or buried, without them. If he is sick he must take them to make him well, if he is well, he must take them to keep him so, and make him feel better. If he is cold, he must take a little to warm him; and if too warm, he must guard against bad effects by pouring a little of the cooling liquid down his throat. If a laborer has more work to do than usual, as a protection against being over-fatigued, he must take a little whiskey; and if he is idle he must drink a great deal, because he has nothing else to do. If you wish to build a house, it is thought you cannot get strength and skill enough to arrange the timbers in their proper places, without calling in the assistance of whiskey. Whiskey, it is said, will husk more corn, draw more wood, and get more logs to the mill, than any thing else of the same weight, bulk, and cost. Spend four times as much in nutritious food and wholesome drinks, but your work will drag on heavily, to the dull old tune of "by the day, by the day;" but shake a bottle of whiskey in the air, and bees are not more rapidly attracted to a store of honey, than men are to this all-powerful liquid. What would be thought of a man who should undertake to keep a public house without having a bar well stored with choice liquors? It would hardly excite more astonishment, if he were to commence without providing beds. A good bar is thought as necessary to a steamboat as a good boiler; and many seem to think that you cannot get along in a stage coach, without keeping up the steam by treating the driver at almost every stopping place.

Amusements lose their power to gratify, unless they obtain an additional charm from ardent spirits; and our pleasures become insipid, unless they are heightened by some exciting beverage. A social party would be considered an *unsocial* thing without them, and the managers of a ball would stand a poor chance for the honor of being re-chosen, if they were not very careful to have every thing arranged as it should be in this department. Furnishing good liquors is considered a test of hospitality and good feelings, and he who does it not is branded as being niggardly and mean; and to be a liberal, generous, good-hearted fellow, a man must always drink freely, and now and then, on proper occasions, get as much as he can carry away. If one goes a shooting for pleasure, he would almost as soon leave his powder horn as his bottle; and it is often said that fish bite much better, if you have a good dram at one end of your pole as well as a good bait at the other. The established notions of civility require that he who receives a call from a friend or acquaintance, at any hour of the day, must offer, and he who makes it must accept, something from the sideboard; and a dinner party here, without a table properly set out with a goodly number of full decanters, would be almost an anomaly in the history of the village. Many in this Christain land seem to think as much of their decanters and bottles of spirits, and of keeping them in order, as the heathen do of their household gods, and pay their devotions to them as often. Even our ladies sanction and partake in the prevailing practices. The inspiration which the men obtain from whiskey, rum, brandy, and gin, come to the fairer and gentler sex in the form of wine, raspberry brandy, anniseed cordial, and various other delicate drinks which they know well how to prepare in their perfection. And at their morning calls, when they have already been at so many places where they have been pressingly invited to partake of the good cheer, that they begin to think about prudence, they must, at all events still sip a little, to prove that they duly appreciate the intended politeness. On all public occasions, these courtesies of life are carried still further. At military parades and elections, one might be misled by appearances into the opinion that it was the object of some to prove their courage and military spirit by showing what valiant attacks they can make upon the enemy with which they are struggling; and if they sink, overwhelmed by the superior power of their antagonist, whom they dare to the conflict as long as they can maintain an attitude of defiance, and to whom they will not yield until they are compelled to bite the dust, they may console themselves with the reflection that even to fail in a great attempt, is no small meed of praise.

At our elections for civil offices there is no deficiency of these strong waters; and the candidate who would not take a glass with his constituents, enjoy their drinking, and replenish the busy and active vessels as often as their contents are conducted into the destined receptacles, would, I fear, be proved at the polls to be but poorly qualified for the duties required of a public servant.

We heartily concur in the following earnest appeals on the

DUTY AND PRACTICABILITY OF ENTIRE ABSTINENCE.

A great, a total change must be wrought in public opinion. What is now fashionable must become unfashionable: what is now a civility must become an insult. Ardent spirits of all kinds must become contraband in social intercourse. It must not be reputable to have any thing to do with them. It must be considered sinful to make, to buy, or to sell them, or even to give them away. We must break through the iron net work of custom by which almost all classes are bound. We boast of our liberty, and that ours is the freest country on earth. The inhabitants of other countries reproach us with being the most intemperate; and they do us no injustice. We are politically free, but we are morally slaves to customs and habits of the most pernicious kind. Our fathers dared to shake off the British yoke and beard the British lion: we must make a firm resistance to the power of an enemy that threatens distruction and ruin to all that our fathers built up; whose oppressions throw into the shade all those for which they complained of the mother country; who levies a tax on us, in comparison with which the stamp act and the tea tax sink into insignificance. They thought it a most oppressive thing that their fellow citizens were compelled to go across the ocean into foreign courts of justice, to be tried for their alleged offences: but the oppressor that now tramples on our necks, seizes our free republicans and condems them to misery and the most infamous death, without either judge or jury; and yet we deliberate whether we shall still quietly submit or make a bold and determined resistance to his power; whether we will choose slavery and death or a sober life.—We must rise as a people and make a second declaration of independence—not of British power and influence, but of ardent spirits and the influence which the devil exerts by means of them. And arduous as the undertaking may seem, this great change will be brought about, and that in a few years. We have only to make the people acquainted with facts, and we may leave the result with them. We have the God of battles on our side no less than our fathers.—We have reason, religion, patriotism, humanity, the love of real, substantial happiness, the true self-interest, on our side; and against us, strong appetite, mistaken notions of the properties of ardent spirits, habit, and the customs of society. Who can doubt what the issue will be, when these forces are brought fairly into contact? Almost as great a change as this which we have in contemplation has already been effected in the public mind. It is only a little more than fifty years ago that slavery prevailed throughout the whole U. States. The best of men bought and sold human flesh and blood and bones, without for a moment thinking that they were doing any thing wrong. What would now be thought of a man who made any pretensions to virtue, and yet should buy or sell a slave in this or in any of the northern states? Thousands and hundreds of thousands of dollars have been made by our citizens in the inhuman traffic; and now, were any one to bring a cargo of slaves from Africa to the port of New-York, the regular course of justice would not be sufficiently expeditious to satisfy the public indignation, by inflicting upon the detested offender the penalties of the law. And yet, great as the evils of slavery are acknowledged to be, who will pretend that they are equal to those arising from the use of ardent spirits? Who now in our part of the country talks of carrying on the slave trade prudently, or of making a moderate use of slaves? The idea of abolishing slavery and the slave trade was once pronounced as chimerical as some pretend now to consider the abolition of ardent spirits. But preposterous and ridiculous as it may be thought by some, I do most sincerely believe and trust in God, that the time will come, when a pipe of brandy or a hogshead of rum will not be allowed to land on our shores, and when heavy penalties will be inflicted on him who attempts to introduce it. I trust in God, that the black smoke of our distilleries shall not forever ascend to heaven as a testimony against us; and that the bountiful provisions of nature for the sustenance of man and beast shall not always be converted into the means of his ruin and misery in this life, and of his death and wretchedness hereafter. The time will come, when no respectable man will have anything to do with ardent spirits, either making, buying, or selling them, except for the apothecary, when "touch not, taste not, handle not," shall be the received maxim, and a judicious head of a family would as soon think of introducing adders, serpents, and scorpions, into his house, for the amusement, pleasure, and gratification of his children, as to make common use of ardent spirits for the same purpose; when to sell ardent spirits will be a crime, and if committed at all, will be done in darkness, as other crimes are.

DOCTRINAL.

ST. PAUL AT ATHENS.

[From "Conversations on Christian Idolatry."]

There are few things that deserve more to be remarked and remembered, than the manner of St. Paul's preaching the gospel in the Areopagus at Athens; where he informs his audience, that there was but one single person, who was God, the sole creator of all things; and that there would be a day of future account, in which one of mankind, Jesus, whose doctrines he delivered to them, was appointed to be the judge; of which God had given the fullest assurance by raising him from the dead.

This is a most important declaration. It enables us to understand those few passages in St. Paul's epistles, in which he has been supposed to contradict himself in this respect so as to speak of Jesus Christ as God, or the object of prayer; and may satisfy us, that those passages are not genuine, or are misinterpreted by us.

It teaches us likewise, that in those instances, where this apostle ascribes a creation to Jesus Christ, he does not mean the creation of the universe, which he here ascribes to God alone; but a moral and spiritual creation, the reformation of mankind by the gospel, as has been well shewn to be the just explication of his words, by many learned persons.

It struck my mind very much in going over some of the preceding facts, that an argument might be formed from them, by which the mere ploughman, who consulted his Bible, might confute the ablest divines, who should take upon them to prove from any thing dropt in the epistles of Paul, or of the other apostles, that Jesus Christ was God, and to be worshipped.

For he might say to them, "Sirs, I am persuaded that with all your learning, you must be exceedingly mistaken, in pretending that the apostles in their epistles teach Jesus Christ to be God.

"For the apostle Paul, who wrote so many epistles, could by no means intend to teach any such doctrine in them, because, in his speech to the Athenians, he declares that God, who made the world, was one single person; and that Jesus, who was ordained to be the future judge of the living and dead, was a created being, most highly honored by Almighty God. You must be mistaken therefore in your interpretations, and your learning misleads you, in making Jesus to be God. For, be assured, St. Paul was an honest man, and a man of sense, and could not so flatly contradict himself, in saying any thing of the kind of one, whom he himself describes to the learned people of Athens as a created being.

"And so also a person the most unlearned might confute the greatest divines, who should attempt to prove Jesus Christ to be God, from any of the epistles that remain of the other apostles; of James, Peter, Jude, and John: and might say, "Sirs, these apostles joined with the rest in that solemn prayer to God, in which they twice call Jesus, God's servant: therefore you must misapprehend their meaning, or their words must have been wrongly put down, if you would from them prove Jesus to be God. In little things, the apostles might mistake, and vary from themselves; but not in a matter of such vast importance, so as to say in one place, that Jesus was the servant of God, and in another, that he was the most high God himself."

WORSHIP OF CHRIST.

Should our Lord, at the last day, enter into any remonstrance with those who deified and worshipped him in their life-time, it might perhaps be in some such form as this: "Mistaken men, how came ye to take me to be God, and to worship and to pray to me? Had this been right in any manner whatsoever, assuredly I should have told it you directly, and not have left a thing of such infinite consequence in the least uncertainty. My apostles, who were best acquainted with me, and with what I taught, have never recorded that I declared myself God; but that I always spoke of myself as a creature of God, his beloved child and servant.

"What if I said, in one place, that all men should honor me as they honored the the Father? I in the very same breath spoke of myself as sent by him, and therefore could claim no other honor but the respect and obedience due to a messenger of God.

"If I said; all power is given unto me in heaven and earth? By saying it was *given*, I shewed from whom I was to receive it, and upon whom I was to depend for it; and therefore was far from being God on that account.

"If my apostle Paul, citing the scriptures as speaking of me, introduced these words; 'Let all the angels of God worship him?' He or the prophet who first used these words, could intend only such worship as was due to one so highly favored of God."

BIOGRAPHICAL.

THE EXPERIENCE AND LATE OPINIONS OF RICHARD BAXTER.

[Concluded from page 100.]

My judgment is much more for frequent and serious meditation on the heavenly blessedness, than it was heretofore in my younger days. I then thought that a sermon of the attributes of God, and the joys of heaven were not the most excellent; and was wont to say, *every body knoweth this, that God is great and good, and that heaven is a blessed place; I had rather hear how I may attain it.* And nothing pleased me so well as the doctrine of regeneration, and the marks of sincerity; which was because it was suitable to me in that state; but now I had rather read, hear or meditate, on God and heaven, than on any other subject: for I perceive that it is the object that altereth and elevateth the mind; which will be such as that is, which it most frequently feedeth on: and that it is not only useful to our *comfort*, to be much in heaven in our believing thoughts; but that it must animate all our *other duties*, and fortify us against every *temptation* and *sin;* and that the *love* of the *end* is it that is the *poise* or spring, which setteth every wheel a going, and must put us on to all the *means:*, and that a man is no more a Christian indeed than he is *heavenly.*

I was once wont to meditate most on my own *heart*, and to dwell all at home, and look little higher: I was still poring either on my sins or wants, or examining my sincerity; but now, though I am greatly convinced of the need of heart-acquaintance and employment, yet I see more need of a higher work; and that I should look often upon Christ, and God, and Heaven, than upon my own heart. At *home* I can find distempers to trouble me, and some evidences of my peace: but it is *above* that I must find matter of *delight* and *joy*, and *love* and *peace* itself. Therefore I would have *one thought* at *home* upon *myself and sins*, and *many thoughts above* upon the high and amiable and beatifying objects.

Heretofore I knew much less than now; and yet was not half so much acquainted with my ignorance; I had a great delight in the daily new discoveries which I made, and of the light which shined in upon me (like a man that cometh into a country where he never was before:) but I little knew either how *imperfectly* I understood those very points, whose discovery so much delighted me, nor how much might be said against them; nor how many things I was yet a stranger to: but now I find far greater darkness upon all things, and perceive how very little it is that we know in comparison of that which we are ignorant of, and have far meaner thoughts of my own understanding, though I must needs know that it is better furnished than it was then.

Accordingly I had then a far higher opinion of learned persons and books, than I have now; for what I wanted myself, I thought every Reverend divine had attained, and was familiarly acquainted with: and what books I understood not by reason of the strangeness of the terms of matter, I the more *admired* and thought that others understood their worth. But now experience hath constrained me against my will to know, that Reverend learned men are imperfect, and know but little as well as I; especially those that think themselves the wisest; and the better I am acquainted with them, the more I perceive that we are all yet in the dark; and the more I am acquainted with holy men, that are all for heaven, and pretend not much to subtilities, the more I value and honor them. And when I have studied hard to understand some abstruse admired book, I have but attained the knowledge of human imperfection, and to see that the author is but a man as well as I.

And at first I took more upon my author's credit, than now I can do: and when an author was highly commended to me by others, or pleased me in some part, I was ready to entertain the whole; whereas now I *take* and *leave* in the same author, and dissent in some things from him that I like best, as well as from others.

At first I was greatly inclined to go with the *highest* in controversies, on one side or other; as with Dr. Twisse, and Mr. Rutherford, *Spanhemius de Providentia, & gratia*, &c. But now I can so easily see what to say against both extremes that I am much more inclinable to reconciling principles.—And whereas then I thought that conciliators were but ignorant men, that were willing to please all, and would pretend to reconcile the world by principles which they did not understand themselves; I have since perceived that if the amiableness of peace and concord had no hand in the business, yet greater light and stronger judgment usually is with the reconcilers, than with either of the contending parties, (as with *Davenant, Hall, Usher, Laud. Crocius, Bergius, Strangius, Camero*, &c.) But on both accounts their writings are most acceptable, (though I know that moderation may be a pretext of Errors.)

At first the *stile* of authors took as much with me as the argument, and made the arguments seem more forcible; but now I judge not of truth at all by any such ornaments or accidents, but by its naked evidence.

I now see more *good* and more *evil* in all men than heretofore I did; I see that *good* men are no so *good*, as I once thought they were, but have more imperfections: and that nearer approach and fuller trial, doth make the best appear more weak and faulty, than their admirers at a distance think. And I find that few are so bad, as either their *malicious enemies*, or *censorious separating* professors do imagine. In some indeed I find that human nature is corrupted into a greater likeness to devils, than I once thought any on earth had been. But even in the wicked usually there is more for grace to make advantage of, and more to testify for God and holiness, than I once believed there had been.

BIBLICAL.

We give the promised extracts from Dabney's Annotations, as specimens of the work; selecting however those, which by their length or importance are best suited to our paper. All our present references are to the epistle to the Romans, and we request our readers to recur to the passages in the Bibles.

[This should have been inserted in a previous paper.]

Rom. i. 17. *The righteousness of God.* or, *Gods method of justification:* Improved Version. "The Greek word is often used by Paul, for God's treating men as just or righteous; whether by their admission into the outward privileges of the Christian church here, or into his heavenly kingdom hereafter." Newcome.

Rom. iii. 24. *Redemption—in Christ Jesus:* "Redemption, in general, is deliverance from any evil or danger; but sometimes, as here, liberation from the consequences of sin, and from its power. This *redemption* of Jesus comprehends all that he did, taught, and suffered, with the intent that men delivered from evil, and especially from sin, might attain eternal felicity." Ros. Priestley.—"Redemption by Jesus Christ does not import, [as one misled by the derivation of the word, might suppose] that there was any compensation made to God, by paying an equivalent, in consideration of which they were delivered. This would be at variance with what Paul says here expressly, that sinners are *justified freely.* What this redemption is, he tells us, (Eph. i. 7; Col. i. 14,) even the *forgiveness of sins* That redeeming, in the S. S. phraseology, does not import the paying of something of equal value, is too plain to be made more so; but in proof hereof, the reader may turn to three or four places amongst a great number, (Exod. vi. 6; Deut. vii. 8, xv. 12, xxiv. 18.) But let him who affirms the contrary, consider to whom that price must be paid: if we adhere strictly to the metaphor, it must be to those, to whom the redeemed are in bondage, *viz.* Sin and Satan. To God, in strict propriety, it could not be paid; fer to him we are redeemed: unless the same person can, in justice, have both the thing redeemed, and the price paid for its redemption." Locke.

Rom. iii. 25. *A propitiation:* properly, *the mercy-seat:* Locke. Grotius. Wetstein.—Taylor and others. "This is taken from the golden lid of the ark, upon which the Shekinah or cloud or glory rested, (Exod. xxv. 22; Numb. vii. 8, 9.) As this was sprinkled with blood once a year, so Jesus is called a mercy-seat, being sprinkled with, or consecrated by his own blood; and on this, the divine mercy, as it were, takes its stand; announcing a new and gracious æra to mankind." Priestly. Imp. V.

Rom. v. 6. *For scarcely for a righteous man:* "The apostle does not, by this comparison, lead our thoughts to the payment of an equivalent, or the motion of vicarious punishment; but to that benevolence of soul, which inclines one to serve others, even at his own hazard and cost. So, John xv. 13, x. 11, 12, 1 John iii. 16." Taylor. As Jesus suffered for us, it is noticed, so also are we said to suffer for him. (Phil. i. 29;) surely not as a sacrifice in his stead. The seeming antithesis in Paul's argument here, calls for some distinction between the terms *righteous* and *good;* though the common version would hardly give a clue to discover what it is. Priestly and Wetstein understand by *righteous*, a man simply upright, one who renders to all their dues, but by *good*, a public-spirited man, a common benefactor; it is possible, that another might consent to sacrifice his own life for the sake of such an one, whose life he esteemed of much more value to the world than his own.

Rom. 11. *The atonement:* properly, *the reconciliation:* As all critics and Translaters admit. This is the only place in the New-Testament, where this term, now so familiar occurs.*

Rom. viii. 19. *For the earnest expectation*, &c. C. V. Wakefield's free Translator strips this verse of its obscurity,—*For the creation is looking out, with an anxious expectation, for this discovery to the sons of God.*

Rom. viii. 20. *The creature.* This is equivalent to the creation, i. e. the world of mankind. So, Locke, Whitby. Doddridge, &c.

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* At the period indeed, when our common version was made, *atonement* had not the sense which it has since acquired in technical theology; but merely and strictly, that of the word substituted for it in the text, *to wit*, reconciling, or setting *at one*, those who before were at variance.

To vanity: "i. e. the evils of this fleeting life." Grotius, &c.

Who hath subjected the same: "i. e. God, who appointed the penalty and passed the sentence." Taylor. Priestley refers the verb to "Adam, whose sin brought death into the world."

In hope: These two words, as they stand in the C. V., are without meaning, and serve to perplex the whole passage. Some critics connect them with verse 21.—"*In hope that this very creation will be set free*," &c. Wakefield, Priestley, Hammond and Locke connect them with *waiteth* (verse 19.)

Rom. ix. 3. *That myself were accursed from Christ:* This phrase has met with very diverse interpretations. Doddridge and Pyle, following Waterland, would render, 'after the manner of Christ;" (which sense *from* bears, 2 Tim. i. 3.) Paul may express a willingness to be devoted to the heaviest calamities, and even to death, for the sake of his brethren, or in their place, if it might avert their ruin. So, Locke. Hammond. Beausobre. Priestley. Thus Moses expressed his zeal, Exod. xxxii. 32. Grotius, Taylor, and Macknight understand the apostle to mean, excommunication from the visible Church of Christ. [For thus is *Christ* used, Rom. xvi. 7; 1 Cor. xii. 12; Gal. iii. 27, &c.] Whitby takes the *anathema* in its utmost latitude, as meaning a final, eternal separation from Christ; thus supposing it a hyperbolical expression, uttered in the transports of his zeal. Wakefield, in fine, translates—*sorrow of heart, (for I also was once an alien from Christ,) on account of my brethren*, &c.: i. e. I once madly gloried in being, what the great mass of my brethren now are; aliens from Christ and haters of his name. This is preferred by some others, and thought to be much confirmed by the true rendering of Gal. iv. 12, on which see N.

Rom. xii. 20. *Shalt heap coals of fire on his head*: This is from Prov. xxv. 22. Hammond explains it "of melting the heart of an enemy by acts of kindness, in allusion to an artificer, putting burning coals upon metal in a crucible, in order to dissolve it." So, Taylor and Doddridge. But Locke says, "wilt expose him to the divine indignation, which will be thy avenger." So, Grotius. Dr. Clarke. Whitby. W. observes, that the figure is always used in the Old Testament to express the divine vengeance. (See Isa. xlvii. 14; Ezek. x. 2; 2 Esdras xvi. 53.) Priestly also seems to hold this last view: "This is not said to encourage a spirit of revenge, the reverse of which is here inculcated, but only to show, that if one's aim were to humble and punish his enemies, he should leave it to God, who will most effectually do it."

CHRISTIAN REGISTER.

BOSTON, JULY 4, 1829.

ANNIVERSARY OF INDEPENDENCE.

On this anniversary of our National Independence it is scarcely possible to refrain from an expression of joy and gratitude at the happy situation of our country. We rejoice that the citizens of the United States should be called upon occasionally to reflect on their high privileges, on their civil and religious liberty, the general education of all classes, the moral and intellectual condition of the country, the general diffusion of property, and the comparatively small amount of suffering from extreme poverty. The occasion naturally leads us to consider these blessings, not for the sake of vaunting comparisons with other countries, not to lead us to question whether our institutions are free from the imperfection which rests on everything else which is human, but rather that we should exert ourselves to improve the gifts of a bountiful providence, that we should aim to relieve our country from the evils which still oppress it. We cannot shut our eyes on the vices, the follies, the crimes, the miseries, and misfortunes which still weigh down the nation. We cannot forget that the strength of our country has been wasted, and is wasting under the pestilence of intemperance; that millions of blacks are groaning in a slavery of which wisdom and philanthropy scarcely dare hope for an alleviation; that the country is distracted by the frenzy of bitter controversialists and politicians. Whatever cause then we may have for exultation, we have enough for national humiliation.

For ourselves we are ready to acknowledge that we look forward with confidence and hope on the future course of our country. In the successful operation of our forms of government, the gradual improvement of our laws, and the moral and intellectual condition of society, in the rapid progress of wealth and population, we cannot but acknowledge the visible hand of a protecting and guiding providence. From the character of our country and the favor of heaven, we cannot but feel confident of a long and happy existence for our nation.

GENEVA.

All of our readers know something of Geneva; of the change, which has taken place in the religious opinions of nearly all the inhabitants; and of the misrepresentations, to which the Unitarian clergy of the place have in consequence been subjected. The circumstances seem to us to bear a strong resemblance to those which have occurred within a quarter of a century in the capital of New-England. Here, as there, the errors of a former age were gradually supplanted by a purer faith, the rigid and unchristian discipline, by which they had been sustained, yielded to a growing liberality, and without noise, art, or terror, a reformation was effected, which Calvin and his disciples might bewail, but over which we believe the angels in heaven rejoice. Here too, as there, calumnies have been invented and sent abroad, for the purpose of defaming men who were worthy of the respect, if they could not be reached by the imitation, of their opponents. Those persons who may not be familiar with the recent ecclesiastical history of Geneva, will find information in the volumes of the Christian Disciple and the Examiner, for the years 1821 and 1827, and in the appendix to the last Report of the Amer. Unit. Assoc.

The Monthly Repository for May contains the notes of a traveller on the continent, who spent a month in Geneva. His statements respecting the social and religious condition of the city, have afforded us much pleasure. Of the preaching of the Genevan clergy he speaks in terms of warm approbation, and gives it a decided preference over that of England. The services of one clergyman in particular, he notices in language so justly descriptive of what preaching should be, that we cannot forbear to quote it.

Sunday, June, 1st. Walked out, to the *Petit Saconnet*, (a small village a mile or two distant from Geneva,) where I attended service in a moderately sized chapel, which was filled with a very respectable congregation. Here I was fortunate in hearing my friend Munier preach; yes, I rejoice that I am permitted to call such a man by the name of friend. His prayer was fervent and impassioned, proceeding from the depth of a devotional spirit in its author, and drawing forth the devotion of all in behalf of whom it was offered. The sermon was all that a sermon ought to be—written in a style so clear and so plain that the simplest might understand it, and yet so full of power and of persuasion, that the most cultivated must have felt themselves the better for hearing it. On myself, at least, I must say, that it produced more effect than almost any that I have heard in the course of my life. And what was it to which this effect was to be attributed? It was not merely the speaking eye and the animated countenance of the preacher, which are the very seat and residence of genius; but it was his admirable *tact* in seizing upon such topics and illustrations as were best fitted to call forth the religious feelings of his audience; and still more, it was the fervor of his spirit and the plain, downright, unaffected impressiveness of his manner. These, all united, were calculated beyond anything that I ever witnessed to carry conviction to the understanding and persuasion to the hearts of moral and accountable beings—to lay open all the arts and subterfuges of the guilty conscience—to drive the sinner from one of his strong holds to another, and to fill him at length with an overwhelming determination to devote himself entirely and without reserve to the practice of his duty."

The official duties of the clergy do not indeed appear to be laborious, and we do not precisely understand the management by which the pulpits are supplied, as it is described by this writer.

"The town of Geneva is divided into twenty-three sections, called *dizaines:* and for these there are fifteen pastors, eight of whom undertake a double charge of two sections, and the other seven have single charges of one section—the former preaching three Sundays out of four, and receiving (from the state) 100 *louis d' or* [$417] per annum, the latter three Sundays out of eight, and receiving forty-nine. The preacher repeats the same discourse at three different churches on three successive Sundays; and as this is an understood thing, and a list is published every Friday of all the preachers at the several churches for the following Sunday, no inconvenience is felt. It is expected that the sermon should be given without notes; and they who have so few to produce in the course of the year, have no excuse for neglecting to commit them to memory. Prayers are read in one or other of the churches every day of the week, and on Thursday there is a sermon also on a subject fixed by the *Compagnie des Pasteurs*. Besides these pastors, there are two chaplains, one for the hospital, and the other for the prisons; and there are also six catechists, three for the boys and three for the girls. These latter give instruction, for two hours at a time, four days in the week, during nine months in the year; and they receive for their trouble twenty-eight *louis* per annum. The pastors also have classes for those young people of the richer class, who do not like to receive instruction along with the rest, and who request to have it in private.—None are admitted to the communion unless they can answer certain questions addressed to them by the pastor; nine months are, therefore, devoted chiefly to religious instruction, about the age of fourteen, although the children have been taught religion, more or less, at the *College* or in private schools, at an earlier age."

We are not surprised, when such instruction is given to all classes of the people, that the traveller should exclaim—"what a different town is Geneva from those which I have lately visited in Italy! I may say of it what the Emperor Alexander said of England [we hope however with more propriety] 'I see no poor people here,' they are all so well dressed and respectable. Indeed I know no place where the blessings of a good government and of the Protestant religion are so clearly displayed as they are here."

UNITARIANISM IN ENGLAND.

We again advert to this topic, that we may introduce one or two extracts from the last number of the Repository, conveying information, which, if we had then possessed it, we should have connected with our remarks. In an article, entitled "Reasons for mutual encouragement and cooperation, in promoting the knowledge and diffusion of the great principles of Unitarianism; with a special reference to the Unitarian Association;" the writer speaks of the means which had been used in former years for this object. We quote his words.

"Approaches have long been making towards the more general union of our body which the new Association contemplates. Various societies of minor extent, instituted within the last fifteen years, while carrying into effect their more specific purposes, have contributed, in their respective districts, to promote a spirit of co-operation; and three, from the extensive nature of their objects, and their earlier institution, have, in different ways, been of pre-eminent service. The first of these, and I believe the first instance of a society of avowed Unitarians associating to disseminate their peculiar doctrines, was the LONDON UNITARIAN SOCIETY, *instituted in* 1791, *for the Promotion of Christian Knowledge and the Practice of Virtue by the Distribution of Books*. In the following year, 1792, through the influence of the same conviction and the same motives, a similar Society was established in the *West of England*. These two Societies have been of eminent service to the cause they were designed to promote, and have answered the purposes of their founders far beyond what could have been their first anticipations.—After a lapse of fourteen years, (in 1806,) that still more comprehensive Society was formed, which may be regarded as the parent of the present Association,—*The Unitarian Fund*,—especially designed to promote the spread of Unitarian doctrines by popular preaching.——Passing by the Societies to which the three I have mentioned gave rise, and which have greatly contributed, by their local efficiency, to the purposes for which those were respectively established; and also that one of great value, which though commenced and supported principally by Unitarians, was not designed to teach their peculiar opinions, (I refer to the *Christian Tract Society*.) I must advert to another for special objects established in 1819, and now merged in the present Association, viz. the *Unitarian Association for the Protection of the Civil Rights of Unitarians*. This was intended by those in whom it originated, to lead the various parts of the Unitarian body into more general operation, on points in which individuals could not act with efficiency; and to provide for emergencies in which that general operation might be effectually called forth.——As our interests and objects became more extensive and complicated, the necessity of union became more obvious to all who gave their attention to the details, and especially to those who had to superintend them; and this more comprehensive system, well adapted to its design, and fitted for permanency, was devised by those who have had experience to guide them, and the opportunity of seeing the wants of the body at large."

The following suggestions are so pertinent in their application to our own Unitarian Association, and are so consonant with our views, that we are anxious to present them to our readers.

'It is our own fault if we do not by free communication, in the spirit of the gospel, of our own experience and our own views, with mutual and cordial disposedness to forbearance and candor, aid essentially in some or other of the purposes of the Association. Some, indeed, of its purposes cannot be properly effected without such communication; and this more especially at the Annual Meetings. It will, indeed, be a cause of thankful congratulation, if the union of various objects (some or other of which must be regarded by every Unitarian as important) should so bring distant members together, whether or not engaged in the work of the ministry, that the Annual Meetings of the Association may supply to every one extensive information respecting our mutual exertions and necessities, and animate the zeal, and promote the Christian fellowship, of the whole. The time should not, I think, be far distant, when every separate community among us, whether constantly uniting for the purposes of Christian worship, or associated to promote, in other ways, the common objects of this Association, will become so connected with it, that each may effectually contribute its proportional share, not only of pecuniary aid, but also of intelligence, experience and active co-operation. Where all are accustomed to judge for themselves, (and never may Unitarians surrender this privilege,) it may be some time before the judgment of all will fully accord even in plans of general usefulness. In reference to the immediate object,—that result will be accelerated in proportion as it is seen that those, on whom the executive agency of the Society must mainly depend, use their power with the influence it will give them, as a trust, and steadily direct its operation to the purposes for which it is received; that they employ the means it puts in their hands of promoting great good, with simple aims, with sound judgment, and in the spirit of Christ; that they act in hearty concert with each other, with cordial union with those remote from them, under a deep sense of accountableness,—not so much to their brethren who have the same common object in view, as to the great Head of the church, and with earnest desires that through him God may in all things be glorified."

SOCIAL RELIGIOUS MEETINGS.

We alluded to the social meetings of the English Unitarians, and especially to their tea parties. The following account of one of these festive occasions may amuse our readers, and possibly furnish a useful hint.

CRANBROOK SOCIAL TEA PARTY.

A social Tea Party was held in the vestry of the General Baptist Chapel, Cranbrook, Kent, on Thursday, December 25, (Christmas Day,) when between fifty and sixty persons of both sexes and of different persuasions in religion, partook of this friendly meal. After tea, Mr. C. Saint, (the minister of the congregation,) was requested to take the chair; and he introduced the business of the evening, by giving out the hymn, "Let party names no more," &c. After which the following subjects were proposed for discussion, and spoken to, by Messrs. Burgeis, Booth, Pethurst, Groves, Buckland, and Hays: The Importance of Religious Instruction to the Young; The Blessing of Peace as connected with Religious Societies; The Care necessary to be exercised by Young Persons in the choice of their Companions and Associates. After which, another hymn was sung and the chairman concluded by prayer.

ANCIENT NEW-ENGLAND CATECHISMS.

We have published in this week's paper a catalogue of New-England Catechisms, which has been collected for us by a curious hand; and which, as their respective dates denote, were published between the years 1656 and 1684.—The number is not small; and it would seem, that it was not uncommon at that period for the Pastors of churches to draw up a compendium expressly for the benefit of their own flock.—Notwithstanding the estimation in which the Assembly's catechism was regarded; and the deference, with which it was both taught and cited as a sacred authority, we perceive, that it was not deemed sufficient; that it did not and could not, meet the the various shades of opinion, and diversities of taste among those, who were willing to accept it "for substance;" and that even Cotton Mather, himself a great lover of formularies, "particularly wished that to some of the articles, there might be additions." Thus it is, that men will delight themselves in words, which their own wisdom teacheth; and not content with suiting their private fancies, will proceed to impose them on the faith and consciences of others. For ourselves we rejoice, that we have not so learned Christ; and that we can rest with perfect confidence in the sufficiency of the simple truth of God.

CRITICAL NOTICES.

MR. WHITMAN'S DISCOURSE, *preached before the Ancient and Honorable Artillery Company, June 1st*, 1829. *Second Edition*. CAMBRIDGE, pp. 27.

This is a sensible production on an important subject. It was listened to with great interest, when it was delivered, and will now be read, with equal interest, we doubt not, by those who did not hear it. The means of national defence, is the theme which presents to Mr. Whitman a variety of topics, all of which he discusses, with his usual plain, but well-directed energy.—The evils to which our country is exposed, are considered at length, and their proper remedies suggested.

We have heard it said that Mr. Whitman's alarms, on account of a projected union of civil and religious affairs, are visionary in our enlightened country: but, upon turning to the Discourse we find that though he alludes, with just displeasure, to the attempts of many individuals in certain sects, to effect this purpose, he expressly disclaims any fears of such an event. He very properly says that "the majority of the people may be relied upon in such an emergency."—We do not so well like the illustration he brings, that if "a late attempt at exclusion on account of religious opinion could not succeed in the General Assembly of Connecticut we may rest easy as to all the other states."

We do not believe that this imputation on the liberality of a sister state is perfectly correct: for, as we understand the matter, the laymen of that Commonwealth, are too independent and well-informed to submit to ecclesiastical imposition in their civil affairs, and by no means, regard the reputation for exclusiveness which some of their clergymen sustain, as an honor to the state of society among them.

Indeed, we think, that such is their experience of the evils of clerical power, that the citizens of that commonwealth, would be among the last to tolerate any political and theological alliances.

Upon the whole, we are friendly to Mr. Whitman's business-like manner, of dispatching a subject. It may wound a few by its bluntness, but it will convince many by its force. We hope this address will be read by all, and it cannot fail of usefulness.

THEOLOGY, AND NOT RELIGION, *the source of division in the Christian church. A sermon preached May* 14, 1829, *at the Ordination of* Mr. JOHN L. SIBLEY *as Minister of the Church in Stow.*—By CHARLES LOWELL, *Minister of the West Church in Boston.* N. S. Simpkins, & Co. 1829. pp. 24

The design of this sermon, as appears at once from its title, is to expose the fruitlessness and evils of controversy in religion, and to enforce attention to its plain and indisputable truths. This subject, which the writer has evidently much at heart, having repeatedly on similar occasions made it his topic, he exhibits with his accustomed directness and fervor. With his general design we cordially concur. We earnestly wish, that there were less among us of a spirit of party and more of the spirit of Christ. We would gladly contribute any thing in our power to advance the blessed influences of Christian charity and peace. And in any wise and judicious efforts for the attainment of so desirable an end, we should deem it our solemn duty, to unite. "Love the truth and peace" is, we remember, the express command of Jehovah.

But sacred as may be this object, there is need of wisdom in the choice of means to promote it. Much has been said of late with respect to religious controversy: and it has been represented as altogether an evil. On this ground, as on some others, we are constrained to express our dissent from the respected writer of this discourse. We particularly regret the distinction, which he has thought proper to make in the very title-page between theology and religion. Such a distinction seems to us wholly unnecessary. We are perfectly aware, for he expressly tells us, that by this he would mean "speculative or scholastic," as opposed to what he denominates in the discourse "moral theology." But we can by no means acquiesce in his use of the term, as opposed in any manner to religion; and as declared to be the source of division and strife. To us it involves a confusion of terms, and casts unmerited reproach on an honored name. For what, we would inquire is theology, but the *science of religion itself:* the doctrine of God; embracing all truths and all precepts. And we would say of this noble science, and of the word, which better than any other denotes it, what the immortal Hooker has written of the divine law; "Her seat is the bosom of God: her voice is the harmony of the world:" In its just and noblest sense we might ask with the same eloquent writer, "What is there necessary for man to know, which *theology* is not able to teach. To beginners it is an easy introduction: a mighty augmentation of all virtue and knowledge in such as are entered before; a strong confirmation to the most perfect among others. Exquisite justice, grave moderation, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace; the works of Providence over this world; and the promised joys of that world, which is to come; all good to be known, or done, or had"—all truths to be received and all precepts to be obeyed—"this celestial fountain yieldeth."

It is not to theology, therefore, nor any thing in its nature opposed to religion, but to the errors and passions of men that we are to ascribe the evils, which the preacher so earnestly deprecates. And when he proceeds to remark, that he has no dislike of controversy, "but when it is employed about theological dogmas"—"not about what the bible has really taught, but about the various doctrines, which it has been *said* to teach"—the reply is obvious, that this is the only ground for controversy. For concerning what else can there exist any dispute? Not surely upon the precepts and duties of religion. Happily these are so plain, that he, who runs, may read: and nothing but a perverted conscience or a bad heart can find subjects for dispute in the simple rules of the gospel. These subjects therefore must be found exclusively in the various doctrines, which the Bible is *said* to teach. Yet as long as a man believes, that his bible teaches them, and that they contain important truth, to him it is a controversy about the bible, and his religion, itself. There is no place for controversy upon any other topics.

In truth, as long as error exists among men, there will of course be differences of religious opinion. And error itself is one of the instruments, which the "manifold wisdom of God" employs for the demonstration and extension of the truth. From the whole history of the church, as well as from the intimations of the scriptures we infer, that it is the design of God's moral government, that it is within the ministry of his all-disposing Providence, to make the conflicting opinions, even the mistakes and passions of men, the helpers of his truth and the ministers of their virtue.

We must therefore differ also from the opinion of this writer, that controversial books are not to be read. We heartily wish, of some of them, indeed, that they were written with a better spirit and a purer charity. But we fear not in the least the inquiry, they may awaken. Let that spirit go forth and let it prove all things. Religion in all its doctrines and in all its commands invites and will reward investigation. The spirit of enquiry is the very spirit of Protestantism; and a faith formed without it, is indiscriminate and inefficacious; ever in danger moreover of being shaken. We are not insensible, we trust, to the superior worth of godliness and charity, above all human speculation. But we desire, that truth may be examined, to the end, that it may be established: and we may express our whole sentiment upon this subject in the words of the excellent Baxter. And we repeat them here, from our last paper, with the greater pleasure, as they so well concur, in one part, with the very opinion, which, to the exclusion however of the other, is urged by the writer of this discourse. "The knowledge of God and of Jesus Christ, of heaven and holiness doth build up the soul to endless blessedness; and affordeth it solid peace; when a multitude of school niceties serve but for vain janglings and hurtful contentions. But I would not dissuade my reader from the perusal of Aquinas, Scotus, Durandus, or any such [controversial] writer. For much good may be gotten from them."

AN APPEAL IN BEHALF OF MISSIONS, *addressed to Episcopalians. A Sermon preached before the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, in St. James Church*, PHILADELPHIA, *on Tuesday, May* 12, 1829.—By ALONZO POTTER, Rector of St. Paul's Church, BOSTON.

We have pleasure in noticing this discourse, as well for its intrinsic merits, as for the estimation in which we have been accustoned to hold the author. It is an eloquent and spirited performance, and, notwithstanding it bears some marks of hasty composition, attributable doubtless to the unfavorable circumstances under which it is said in an introductory note to have been written, it is certainly in a high degree creditable both to the understanding and heart of the preacher. Avoiding alike exaggerated statements of the future doom of the Heathen, on the one hand, and inadequate views of their degradation and danger, on the other, he fulfils the duty assigned him in a judicious and very earnest appeal to "men of taste" to "men of feeling," and to "Christian men," in behalf of Missions; and though he addresses himself particularly to Episcopalians, yet his discourse is so free from sectarian dogmas and party spirit, as to be equally applicable to all denominations of Christians. In respect to the cause he advocates,—whatever diversity of opinion may exist, regarding the *mode* in which missionary labors have been conducted, the *form* in which the gospel has been presented to Pagan nations, or the *time* and *circumstances* that would justify Christians in directing their efforts to the evangelizing of the world,—there can be none, we are willing to believe, among the true followers of Jesus Christ, as to the duty, the dignity, and the importance of enterprises, wisely planned and judiciously pursued, for spreading, as widely as possible, the uncorrupted doctrines of Christianity.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

NEGLECT OF THE LORD'S SUPPER.

There is no one who feels much interest in the improvement of his fellow-men, and in the cause of Christianity, who is not often saddened in observing how little attention is given to the peculiar and most interesting rite of our religion. We come up in company to the temple, as disciples of Jesus, and in our prayers acknowledge our infinite obligations to love and obey him, and then how many turn away in utter disregard of his simplest and most affecting injunction! We rejoice in the prospect of those boundless mercies, of which he has been the minister; we remember the labors and sufferings he cheerfully endured, that we might be forgiven and be blest—and then turn carelessly from the rite which commemorates his death, as one in which we have no concern! The table is spread, and the elements are broken, but only a few scattered individuals remain, to express their love to him who once died for all. It is most melancholy to think with

what indifference the subject is often regarded. There are many who never even inquire into their own obligation to observe it. There are others who are postponing their compliance with the command of Christ, from careless indolence; and others, who feel it to be their duty, yet are willing to neglect it from a miserable shame, from fear of exciting observation, or provoking remark And many, I would hope, are only hesitating, from not being convinced what the demand of duty is, and whom repeated serious consideration may soon bring, as humble and affectionate disciples, to the table of the Lord.

It is peculiarly desirable that the young should understand and obey this part of their religious duty. It is a rite peculiarly addressed to the feelings, and the heart is then most susceptible, and good impressions are made with the most energy and permanence. And the serious tenderness which the frequent observance of such a rite will give to the character, the touching views of religious obligations associated with it, and the mild restraints it imposes, go very far to protect us amidst the gaiety of youth, from folly, dissipation and sin. N. C. S.

[For the Christian Register.]

DOCTRINE OF ORIGINAL SIN.

Mr. Editor,—

A very singular controversy exists in Connecticut, between two celebrated theologians. One asserts, "that mankind, *naturally*, possess the character which deserves punishment; that they are, *naturally*, sinners, or entirely depraved, in respect to *moral* character—that this *entire moral* depravity deserves the wrath of God—that the sin of man which is by *nature*, is not a mere negation, but something *positive*, an actually existing state of the mind." But he still contends, "that this moral depravity is man's own act, and therefore sinful," though he is possessed of it by nature.

The other insists, "that there is sin besides that which consists in a man's own act." He contends, "that nature itself is sinful—that a man is a sinner, without, or before, any voluntary act of sin of his own." Is not, here, a distinction, without a difference? The latter says a man is, *naturally* a sinner, and possesses a sinful nature, and is therefore, actually and really a sinner before he has himself committed any voluntary act of sin—that he is a sinner though he has not committed a sinful act. And the former teaches, that our moral depravity is by *nature;* and that *naturally* we possess a character which deserves punishment. Yet he insists, that we are sinners, only so far as we voluntarily act sinfully; while the other contends, that we are sinners before and without a voluntary sinful act. Now where is the difference?—Both teach, that we possess a sinful nature, and are naturally sinners. But one says, we do so without an act of our own—and the other, that we are so in consequence of our own act. Are not these two theories essentially the same? And are they not both dishonorable to the great an glorious and benevolent author of of our nature?

We are told by an inspired writer, "that if we train up our children in the way they should go, when they are old they will not depart from it." Have we not an encouragement, then, to teach and exhort and direct and discipline youth? But if their moral nature is entirely depraved, they have not even a capacity for the reception of religious truth, and there is no hope for their moral improvement, without a miracle.

Alpha.

[For the Christian Register.]

ANCIENT NEW ENGLAND CATECHISMS.

Mr. Editor,—

Perhaps your readers may be interested by the following account of *Ancient New England Catechisms*.

I. Spiritual milk for Boston babes in either England, drawn out of the breasts of both Testaments for their souls, nourishment; but may be of like use to any children. By John Cotton, B. D. late teacher to the church of Boston in New England:—*Cambridge, printed by S. G for Hezekiah Usher, at Boston, in New England*, 1656.

II. A short Catechism composed by Mr. James Noyes late Teacher of the Church of Christ in Newbury in New England, for the use of the children there. *Boston, printed by Bartholomew Green*, 1714.

III. The watering of the olive plant in Christ's garden: or a Short Catechism for the first entrance of the Chelmesford children; enlarged by a three fold appendix. By John Fisk, Pastour of the Church of Christ at Chelmesford in N w England. *Printed by Samuel Green at Cambridge in New England*, 1657.

IV. A brief Catechisme, containing the doctrine of Godliness, or of living unto God. By John Norton Teacher of the Church at Boston in New England. *Cambridge, printed by S. G. & M. J. New England*, 1660.

V. A brief summe of the chief articles of our Christian faith, composed in way of question and answer; now published, especially for the benefit of the Town of Hampton. *Cambridge, printed by Samuel Green*, 1663.

VI. A short Catechism drawn out of the word of God, by Samuel Stone Minister of the word at Hartford in Connecticut. *Boston, in New England, printed by Samuel Green, for John Wadsworth of Farmington*, 1684.

VII. The first principles of the doctrine of Christ together with stronger meat for them that are skilled in the word of righteousness, or the doctrine of living unto God, wherein the body of divinity is briefly and methodically handled by way of question and answer. Published at the desire and for the use of the Church of Christ in Norwich in New England. By James Fitch, Pastor of that Church. *Boston, printed by John Foster*, 1679.

[To this is prefixed a preface by Increase Mather; and added to it is the *Church Covenant.*]

"You do take God, the only true God, to be your God; the Lord Jesus Christ to be your Saviour, your Prophet, Priest, and King; and the holy spirit to be your sanctifier and comforter.

"Promising in his name and strength, to cleave to him as your chiefest and only good; and by the help of his spirit and grace to walk before him in a faithful discharge of covenant duties, and in a regular subjection to, and observation of, all the holy ordinances and institutions of Christ, of which (at present) you are capable, as they shall be duly administered within this Church and Congregation; and to refrain, and what in you lieth to reform all sin that is contrary hereto, especially the provoking and growing sins of this time."

VIII. The foundation of the Christian Religion gathered into six principles; and it is to be learned of ignorant people, that they may be fit to hear Sermons with profit, and to receive the Lord's Supper with comfort. By William Perkins. *Boston in New England, printed by Samuel Green and sold by Mary Avery near the Blue Anchor in Boston*, 1682.

[To this is prefixed the following notice:]

"The foregoing excellent composure, (with his other works) gave full occasion for this Epigram on its famous author, who was lame in his right hand, but like another Ehud did no small service to the English Israel.

Dextra quantumvis fuerat tibi manca, docendi
Pollebas mira dexteritate tamen.

Though nature thee of thy Right Hand bereft.
Right well thou writest with the hand that's left."

Note. The Rev. Dr. Cotton Mather, in his "Directions for a Candidate of the Ministry," p. 108, makes the following remarks;—

"Among the many hundreds of Catechisms which have made their way into the world, what is now most in use is the Assembly's, which was composed by Dr. Tuckney, Dr. Arrowsmith, and Dr. Newcomen, and adopted by the most venerable convention of divines, that was ever seen in our nation. But some have thought that this, like all other *human composures*, might be capable of some *amendment*, and I could myself particularly wish that to some of the articles there might be additions.

LITERARY INTELLIGENCE.

Specimens of American Poetry. Mr. S. G. Goodrich of this city has just published a work in three thick duodecimo volumes, entitled "Specimens of American Poetry, with Critical and Biographical Notices, in three volumes, by Samuel Kettell." The general purpose of the work, is, to call into notice and preserve a portion of what is valuable and characteristic in the writings of our native poets. This purpose, and the reasons for attempting its execution, are more fully expressed in the following passage from the preface;—

"The object of the work which I here present to the public, is to answer, so far as my opportunities would enable me to do it, the demand which has already been manifested, to know in a general and comprehensive view, what has been done in the department of poetry by American writers."

"The literary productions of our fathers have been held in unwarrantable disesteem by their descendants, who have reason to pride themselves upon the monuments of genius and learning left them by preceding generations. What though our early literature cannot boast of a Dante or a Chaucer, it can furnish such testimonials of talent and mental cultivation as are highly creditable to the country, and of sufficient interest to call upon the attention of those who are desirous of tracing the general history of letters, and their connexion with the development of the moral and intellectual character of a people; while to us, as Americans, they possess a double value, and deserve to be cherished as the inheritance of a race whose virtues have consecrated whatever they have left behind them.

North American Review. The July number of this work, is just published, as will be seen by our advertising columns, to which we refer our readers for a list of the contents. This is too early a moment after its publication to speak decidedly of its character.—The Galaxy expresses the opinion, that it is an uncommonly spirited and interesting number.

Christian Examiner. The number of this work for July has been punctually issued, at the time expected. If circumstances permit, we may speak more particularly of its character on another occasion. A list of the contents will be found in our advertising columes.

British Magazine. We lately spoke of the projected publication of a work with this title, to be edited by Mr. John Thomas, late editor of the Cheltenham, Eng. Chronicle. It is now stated that the arrangements for the publication are nearly completed, and that as soon as one hundred additional subscribers are obtained it will be issued from Mr. Hale's press.

A new literary publication, entitled the "Virginia Literary Museum and Journal of Belles Lettres, Arts, &c." has appeared from the press of the University of Virginia, and is to be supported chiefly by its professors.

DOMESTIC SUMMARY.

Nahant. This agreeable summer resort has been improved since the last season, by an addition to the number of its cottages and by the planting of shrubbery. The steam boat *Ousatonic* plies regularly between that place and the city.

Athenaeum Gallery. The exhibition of pictures will continue through the next week, and will then be closed.

The Supreme Judicial Court, after holding an adjourned session in this city of about a fortnight, adjourned on the 17th ult. to the 7th of October next.—Several opinions were given by the court on Saturday, in cases, part of which were argued at the term in March last, and part at the late adjourned session.

Mr. Wirt has been engaged, it is said, as counsel for the defendants in the Warren Bridge case, provided it be carried to the Supreme Court of the United States.

To afford an opportunity to a greater number of gentlemen, who may wish to hear him, the Rev. Mr. Hewitt has consented to deliver a lecture on the subject of Temperance, in Faneuil Hall, on Tuesday afternoon next at five o'clock. *Patriot.*

Pistareens have been current in this city, at *twenty* cents. The U. S. Branch Band, on Tuesday, paid and received them at *seventeen* cents.

Mr. Everett, was treated by the citizen of Lexington, Ky. with marked distinction and hospitality. A public dinner was to be given to him on the 17th ult.

City Celebration. The procession for the city celebration of the Anniversary of American Independence will be formed in Faneuil Hall at 11 o'clock this day, under the direction of the City Marshall, and will proceed through the principal streets to the Old South Church. The Oration will be pronounced by the Hon. James T. Austin. Prayers will be offered by the Rev. Dr Lowell and the Rev. Mr. Malcolm, and several suitable Odes will be performed by a select choir. The following will be the

ORDER OF PROCESSION.

Military Escort.
Music.
Committee of Arrangements.
City Marshall and Assistant.
Mayor.
Orator and Chaplains.
Aldermen.
President of the Common Council.
Members of the C. Council.
City Clerk, Clerk of Common Council, City Treasurer and Auditor.
School Committee.
Overseers of Poor.
Assessors and Assistant Assessors.
Resident and Consulting Physicians.
Directors of the Houses of Industry, Reformation and Correction.
Chairman, Secretary and Sub Committees of the Primary Schools.
Chief Engineers, and Engineers of the Fire Department
Commanders of Firemen.
Foremen of Engines, Hook, Ladder and Hose Companies.
School Masters and Ushers.
Other City Officers.
Sheriff of Suffolk.
His Honor the Lt. Governor and Counsellors.
Aids of the Commander in Chief.
Secretary and Treasurer of the State.
Senators and Representative in Congress.
Senators of Suffolk.
Representatives of the City and other places.
Judges of the U. S. Courts.
Judges of the Supreme Court and Court of Common Pleas, Municipal Court, Probate and Police.
Attorney and Solicitor Generals, County Attorney.
City Solicitor and Reporter.
District Attorney and U. S. Marshal.
Clerks of U. S., States and City Courts.
Reverend Clergy.
Prisident, Corporation, Overseers, Professors, &c. of Harvard College.
Strangers invited.
Society of Cincinnati.
Government of the Mass. Mechanic Association.
Officers of the General Hospital.
U. S. Collector, Naval Officer, Surveyor and Navy Agent.
Officers of the Army and Navy of the U. S.
Officers of the Militia.

Emancipation of Slaves. Within a few years past many slaves have been emancipated by the voluntary act of their owners. The disposition to do this seems to be increasing, in proportion as the means are increased of sending them from the country. In a late number of the African Repository it is asserted that in the State of North Carolina alone, two thousand slaves would be immediately emancipated and committed to the Society of Friends to be sent to the Colony of Liberia, if funds for their transportation were provided

The Prince Abduhl Rahhman, late a slave in Mississippi, and for whose relief subscriptions were raised in various parts of the country, has arrived at Liberia. He has ascertained that his brother is now king in Teemboo.

Emigrants to Hayti. We understand that Mr. Benjamin Lundy,—whose persevering and indefatigable labors in behalf of oppressed Africans is worthy of all praise,—has just returned from a second visit to Hayti, which place he has visited for the purpose of ascertaining the condition of the emigrants. He found their situation better than was expected.

A shearing of the sheep on Nantucket island took place the 22 and 23d ult. It was ascertained that nearly one half of the flock perished from the severity of the weather last winter, the number having been diminished from between eleven and twelve thousand to six thousand. On this occasion *Thomas Gardner*, a venerable gentleman in the ninety-fourth year of his age, took part in the shearing and, "plied the sounding shears with a skilful hand."

The Rev. Dr. J. B. Sprague, of Springfield, Mass. has been invited to take charge of the congregation of the Second Pressbyterian Church in Albany, late under the care of Dr. Chester, deceased.

The Legislature of Rhode Island adjourned on Saturday, last, after a session of four working days, six hours each. During that time they have passed about 50 acts of a public and private nature, tried several private petitions, investigated the concerns of a Bank, elected nearly two hundred civil and military officers; refused to reform the Militia laws and the laws of suffrage, and left undone quite as much business as they have done. *Prov. Amer.*

A writer in the National Intelligencer says, that "since 1816 the currency of the United States has sunk from 110 millions to about 38 millions, and the specie from 25 to 15 or 14. In 1816 there were about $13 in circulation for each person, in 1819 only 5, and in 1829 not 3." *Pall.*

Naval. We understand that the New ship Ohio, of 84 guns, now lying at our Navy Yard, is to be fitted for sea, and that the command of her is to be given to Com. Barron, who will proceed in her to the Mediterranean, as commander of the squadron on that station. *N. Y. paper.*

Some of the bones of an animal recently found in one of the western states, are shown at 330, Broadway, N. Y. Compared with them, those of the Mammoth sink into insignificance. The largest is one side of an under jawbone, which is twenty feet long, by three wide, and weighs 1200 pounds. There are a variety of other bones, including ten or fifteen feet of the vertebræ, or back-bone, which is sixteen inches in diameter, and the passage for the spinal marrow, nine by six inches. The ribs are nine feet long, and the other bones in proportion. *Pat.*

Letters have been recieved in Norfolk from the U. S. ship Guerriere, which state that the small pox was very prevalent on board that ship, and on board the Hudson, Capt. Creighton, while lying at Rio Janeiro. Midshipman Levi Lincoln, jr son of the Governor of Massachusetts, and Henry Darcantel, of Louisiana, had fallen victims to the above disease. *Nat. Intell.*

FOREIGN SUMMARY.

We give the following items from late English papers.

One of the 50*l.* gold medals which the King has placed at the disposal of the Royal Society of Literature, has been conferred on Mr. Roscoe, the venerable historian of Leo the tenth and Lorenzo de Medici.

The six Catholic Peers admitted to the British House of Lords, divided on politics—half went to the Ministerial benches, and half to the opposition.

Of 14,000 children, educated in the Lancasterian Schools in England, not more than six have proved moral delinquents, so as to be committed prison.

Coast of Africa By a late arrival at Philadelphia, from Cape Montserado, we learn that two severe battles were fought in October last, at Elmina, the Dutch Head Quarters on the coast of Africa, between the Dutch troops and the natives. The latter attacked the Dutch fort, once with 8000, and afterward with 20,000 men. They were both times repulsed with great loss.

Death of the Queen. By a late arrival at Baltimore news is received of the death of the Queen of Spain. She was a princess of the Royal Saxon family, and was the third wife of Ferdinand VII. She was 26 years of age, having been married in 1819 at the age of sixteen.

From Turkey. Smyrna dates of 12th April have been received at New-York. We give the following extracts·

The latest accounts from Constantinople represent the Sultan as very determined and resolute. He has assumed his military costume and walked the streets the same as a European General. A firman had recently been received in Smyrna from the capital forbiding the Turks wearing all articles of luxury, such as furs, cashmere shawls, &c. On its receipt the Pacha was the first to observe obedience to the order of the Sultan, by discarding his turban, and substituting a common red cap. As he was in delicate health, his physician advised him to wear something besides the cap, but he resolutely refused, saying it was the will of the Sultan, which must and should be obeyed. All the Turkish nobility had followed the example of the Pacha.

It was reported at Smyrna that the Russians were making rapid advances towards the capital, but the rumor was not credited, and no fears were entertained of their being able to reach Constantinople. The present force of the Turks is represented as being much greater than is generally supposed.

A letter from Constantinople states that there are at least 600,000 Mussulmans under arms in and about the Capital, and in the event of the Russians making any attempt upon the city, they would meet with a very warm reception. The greatest tranquillity prevailed in the city, and the police was very effective.

The Magnetic Pole. It is stated in accounts dated Christiana April 28 that letters have been received from Professor Hansteen and his companions to 19th February. On the 12th of September they left Tobolsk, and travelled on sledges, the cold being 40 degs. of Reaumur; so that the frozen quicksilver could be cut with a knife. On the 31st they arrived at Tomsk; on the 21st of January, 1829, at Krasnojarsk; and on the 7th of February, at Irkutzk, which is about 4,000 versts from Tobolsk. They afterwards visited Kiachia, and crossed the frontier of China; but the most agreeable result is, *that the desired object of the journey is accomplished*, as the observations have proved perfectly satisfactory—and *the magentic pole is found*. Centuries will perhaps elapse before Siberia will be again so thoroughly observed. When the letters were despatched, it was resolved that the journey should be extended to Nertschinsk, from which place Professor Hansteen would return to Crasnojarask. His companion, Lieutenant Due, was to go alone to Jakutzk, 2,700 versts N. E. of Irkutzk, and perhaps proceed down the river Lena to the Frozen Ocean; and they intended to meet again at Jeniseisk, in September or October.

MARRIAGES.

In this city, on Sunday evening, by Rev. Mr. Dean, Mr. Jacob Homer to Miss Mary B. Davis, daughter of Mr. Oliver Davis; by Rev. Mr. Frothingham, Capt. Thomas Dimmock to Miss Emily A. youngest daughter of Edward Reynolds, Esq.; by Rev. Dr. Lowell, Mr. Augustus Baird to Miss Lucy P. Trowbridge; by Rev. Mr. Ripley, Mr. Josiah M. Jones, of the firm of Emerson & Jones, to Miss Maria B. Bullard.

In Hingham, Capt. Stephen Hersey to Miss Maria Lincoln, daughter of Mr. Welcome L.

In Taunton, Mr. Joseph Andrews, jr. to Miss Abigail Tisdale.

In Bridgewater, Mr. Levi Paine, of Randolph, to Miss Clementia Maria, daughter of Caleb F. Leonard, of B.

In Westhampton, Mr. John Fish, of Blandford, to Miss Mercy E. Lyman, daughter of Mr. Enoch L.

In Plymouth Mr. Otis Merchant, of this city, to Miss Lucy F. Hollis of P.

In Uxbridge, Laban M. Wheaton, Esq. of Norton, to Miss Eliza Chapin of the former place.

In Salem, Mr. Joseph Pickering to Miss Nancy Farmer.

In Portland, Rev. Joseph Walker to Miss Eleanor Hodgkins.

In Bangor, Charles O. Emerson, Esq. of York, Counsellor at Law, to Miss Harriet J. Phillips, daughter of the late Dea. John Phillips.

In Keene, N H. Cyrus Barton, Esq. senior editor of the N. H Spectator, to Miss Hannah Hale.

In Gilmanton, N. H. Edward R. Olcott, Esq. of Hanover, to Miss Charlotte A. Burns.

In Providence, Mr. Chace Lewis to Miss Nancy C. daughter of Capt. Joseph West.

In Warren, R. I. Major Timothy George, of Wrentham, Mass. to Miss Ellen Saunders.

In New-York, Rev. Wm. Linn Keese to Miss Mary M. Drake, daughter of James Drake, Esq.

In Troy, Mr. Church Weston to Miss Ellen Winsor, both of Duxbury, Mass.

DEATHS.

In this city, Susan Elizabeth, daughter of Hezekiah and Narcissa Dow; widow Rebecca Skinner, aged 50; Miss Mary Parker, 14; Augustus Francis, son of Mr. Eben F. jr. aged 4 yrs. and 8 months.

In Roxbury, on Monday morning, Thatcher Goddard, Esq, aged 68.

In Milton, on Saturday last, Mr. Calvin Howe, late Preceptor of Milton Academy, aged 30.

In Salem, Mrs. Betsy W. widow of the late John Dodge, Esq. aged 42.

In Beverly, Mrs Ruth, wife of Mr. William Lovett.

In Newburyport, Mrs. Elizabeth Pearson, relict of Mr. Jacob P. aged 70; Capt. Charles Burrill, aged 32; Mrs. Sarah, relict of Mr. John Hoyt, aged 56.

In New-Bedford, Caroline, daughter of Mr. Oliver Crocker, aged 13.

In Westford, Horace Parker, M. D. of Gardner, aged 33.

In West Newbury, Mr. Joseph R. Hale, aged 39.

In Portsmouth, Mr. Clement Storer Bell, aged 27.

In Hallowell, Miss Mary P. daughter of John Barrows, Esq. aged 19.

In Providence, Mrs. Nancy Fuller, aged 51.

In New-York, Mr. Amos Woodward, formerly of Massachusetts, aged 42; in the Hospital, Mr. Amos French, aged 25, son of Mrs. Mary French, of Boston.

In New-Hartford, N. Y. Hon. Jedediah Sanger, aged 79, a patriot of the Revolution, and a native of Sherburne, Mass.

In Washington City, Mr. George Parker, aged 29, formerly of Newburyport.

In Philadelphia, on the 24th ult. Peter Pearse, Esq. aged 64, of Portsmouth, N. H.

In Havana, 5th ult. after a brief illness, George H. Curtis, aged 26, son of the late Thomas Curtis, of this city; on the 6th ult. of apoplexy, John Murdock, Esq. senior partner of the house of Murdock, Shorey, & Co. of that city.

NEW ENGLAND MUSEUM.

THIS Extensive Establishment, will be open in the best order for visiters, and suitably decorated for the occasion, THIS DAY, July 4, and *Brilliantly Illuminated* in the Evening. *A Band of Music* will perform during the Day and Evening. The Proprietors have succeeeded in opening *two additional rooms*; making their whole Establishment now consist of *thirteen halls and appartments*, well filled with the most *rare and interesting curiosities.*

Admittance 25 cents, without distinction of age.

July 4.

UNITARIAN ADVOCATE.

THIS day published, by Leonard C Bowles. "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* Vol. 4. No.1. for June, 1829.

CONTENTS.

Love to Christ; The Saviour; Reasons for Mutual Encouragement and Co-operation, in Promoting the Knowledge and Diffusion of the Great Principles of Unitarianism; Anecdote; A Danger incident to Sunday Schools; Faith; A small Relic of Melancthon; The Pilgrims. July 4.

THIS Day published by Frederick T. Gray, Boston, and G. & C. Carvill, New-York, the

NORTH AMERICAN REVIEW.

No. LXIV.

CONTENTS.

Art. I. Memoirs of a Financier.
Memoires de G. I. Ouvrard sur sa Vie, et ses diverses Operations Financieres.
Art. II. Principles of Elocution.
1. Philosophy of the Human Voice, embracing its Physiological History. By James Rush.
2. Analysis of the Principles of Rhetorical Delivery, as applied to Reading, and Speaking. By Ebenezer Porter.
Art. III. History of Intellectual Philosophy.
1. Œuvres de Platon. Traduites par Victor Cousin.
2. Fragmens Philosophiques. Par le meme.
3. Cours de Philosophie. Par le meme.
4. Nouveaux Fragmens Philosophiques. Par le meme.
Art. IV. De Beranger's Life and Writings.
Chansons de P. J. de Beranger.
Art. V. The Greek Revolution.
An Historical Sketch of the Greek Revolution. By Samuel G. Howe.
Art. VI. Abbot's Letters on Cuba.
Letters written in the Interior of Cuba. By the late Rev. Abiel Abbot.
Art. VII. American Poems.
1. Poems; by the Author of 'Moral Pieces in Prose and Verse.'
2. Guido, a Tale; Sketches from History, and other Poems. By Ianthe.
Art. VIII. Popular Education.
1. Practical Observations on Popular Education, By H. Brougham.
2. Library of Useful Knowledge. Published under the Superintendence of the Society for the Diffusion of Useful Knowledge.
Art. IX. Boston Exhibition of Pictures.
Catalogue of Pictures in the Athenæum Gallery.
Art. X. Constitutional History.
1. History of England fiom the first Invasion of the Romans. By John Lingard.
2. History of the British Empire from the Accession of Charles the First to the Restoration. By George Brodie.
3. A Constitutional History of England from the Accession of Henry the Seventh to the Death of George the Second.
4. History of the Commonwealth. By William Godwin.
Quarterly List of New Publications. July 4.

THE
CHRISTIAN EXAMINER.
AND
GENERAL REVIEW.
New Series—No. III. For July, 1829.

JUST published at the office of the Christian Examiner, corner of Washington and School-streets.

CONTENTS.

Art. I.—1. Eighteen Sermons and a Charge. 2. Sermons by the late Rev. John Emery Abbot, of Salem, Mass. With a Memoir of his Life, by Henry Ware, Jr.

Art. II.—Examples of Questions, calculated to excite and exercise the Minds of the Young.—By Mrs. Elizabeth Hamilion.

Art. III.—1. Narrative of the Survey of the Intertropical and Western Coasts of Australia.—By Capt. Philip T. King, R. N. F. R. S. &c. &c. 2. Two years in New South Wales; comprising Sketches of the Actual State of Society in that Colony; of its peculiar Advantages to Emigrants; of its Topography, Natural History, &c. &c.—By T. Cunningham, R. N.

Art. IV.—1. A Grammar of the Moderen Greek Language; with an Appendix, containing Original Specimens of Prose and Verse.—By Alexander Negris. 2. Article 'Greece' in the London Encyclopedia, and 'Neugriechische Sprache' in the German Conversations-Lexicon.

Art. V.—1. A Commentary on the Epistle to the Hebrews.—By Moses Stuart.

Art. VI.—Winner's Hebrew Lexicon.

Art. VII.—The New Testament in the Common Version, conformed to Griesbach's Standard Greek Text.

Art. VIII.—The Republic of Cicero, translated from the Latin, and accompanied with a Critical and Historical Introduction.—By G. W. Featherstonhaugh, Esq.

Art. IX.—Essays on the Pursuit of Truth, on the Progress of Knowledge, and on the Fundamental Principles of all Evidence and Epectation.

Art. X.—Natural Theology: or Evidences of the Existence and Attributes of the Deity, collected from the Appearances of Nature.—By William Paley, D. D. Arch Deacon of Carlisle; with Paxton's Illustrations, Additional Notes, &c. &c.

Art. XI.—The Journal of a Naturalist. July 4.

ATHENEUM—THIRD SERIES.

JUST published by John Cotton, 184 Washington Street, "The Atheneum, or Spirit of the English Magazines," for July 1, 1829 Embelished with an elegant whole-length Portrait Figure, in a Morning Dress. An elegant whole-length Portrait Figure, in a Dinner Dress.

CONTENTS.

Popular Education; on my Nose; the Grave of the Broken Heart.—Chapter V.—Concluded; Southey's Pilgrim of Compostella; the Colossus of the Appennine; Sketches of Contemporary Authors, Statesmen, &c. No. IX.—Professor Leslie; the Return.—By Mrs. Hemans; the Singing of Birds; Town and Country—From the Noctes; the Roman States; Discovery of the Mines of Hayan.—From an incident in Irving's Life of Columbus; to Julia; The Latest London Fashions.—Morning Dress—Dinner Dress. (*With a Colored Plate.*)

Scientific Miscellany:—the Whirlwig; Chromate of Iron; Tanning; Mock Suns, to make Kitchen Vegetables tender; Wholesomness of Coffee; Extraction of Potash from Potatoe Tops; Lithography; Muriate of Lime; Fulminating Silver; Humboldt's Journey to Siberia.

Varieties:—Rev. Rowland Hill; The French Language; A True Patriot; France and England; Poetry highly praised; War; Beauty; Voltaire; the Idler; New Works, &c. July 4.

A. U. A. TRACT No. 28.

OF the First Series, entitled "The Doctrine of Religious Experience explained and enforced,—By Samuel Barrett," pp. 24. Just published at the Depository, 50 Washington-street. L. C. Bowles. July 4.

WANTED.

NO. 16 of the present volume of the Christian Register is wanted at this office. Those who have this number and who do not keep a file of the Paper, will oblige the Editor by fowarding it by mail. July 4.

CHRISTIAN CATECHISM.

JUST published by L. C. BOWLES, 50 Washington-street, the '*Christian Catechism*," containing answers in scripture language to many important questions; with prayers and hymns, for Sunday Schools by a Friend to Youth. June 27.

THEOLOGY AND NOT RELIGION

the source of division and strife in the Christian Church.

DR. LOWELL'S Sermon, preached May 14, 1829, at the Ordination of Mr. John L. Sibley, as Minister of the Church in Stow, this day published by N. S. SIMPKINS & CO. 79, Court-street. June 20.

LITTLE GRAMMARIAN.

MUNROE & FRANCIS have just published, *The Little Grammarian*, or an Easy Guide to the Parts of Speech; designed for young persons in general; but more particularly adapted to facilitate instruction in preparatory schools. By a Teacher. Illustrated with cuts. An excellent work for Infant School Teachers.

SELECTED POETRY.

[From the Episcopal Watchman.]

SABBATH EVENING.

This holy day, how calm and bright!
'Tis sinking to its couch of rest,
Where evening folds her robes of light
And purple, round the fading West.
It is the hour of sinless joy:
Silence is listening in delight,
And earth, like a dear infant boy,
Is slumb'ring in the arms of night,
So still, it seems, a voice from heaven,
Were whispering of its sins forgiven.

The mists upon the mountain steep,
The tempests on the ocean's breast,
And night shades o'er the forest deep,
Are sinking to their holy rest;
And yon lone trees, whose whisperings stay
In converse sweet the evening air,
Like wandering silent saints that stray,
To give their hearts in voiceless prayer,
Mysterious murmurs seem to raise,
Responsive to their Maker's praise.

And round yon vault, eternal fires
Are lighting up the blue profound,
And stillness waits the seraph choirs,
Till heaven's deep organ gives the sound.
Father of all! while earth and sea
And heaven are vocal with thy praise,
Oh may my ransomed voice to thee,
Its loftier adorations raise,
Devoting to thy courts above,
A soul of prayer, and praise, and love. P.

[*From Blackwood's Magazine.*]

THE RECALL.

By Mrs. Hemans.

Alas! the kind, the playful, and the gay,
They who have gladden'd their domestic board,
And cheer'd the winter hearth—do they return.
Joanna Baillie.

Come home! there is a sorrowing breath
In music since ye went;
And the early flower-scents wander by
With mournful memories blent:
The sounds of every household voice
Are grown more sad and deep,
And the sweet word—Brothers—makes a wish
To turn aside and weep.

O ye beloved, come home! the hour
Of many a greeting tone,
The time of hearth-light and of song
Returns, and ye are gone!
And darkly, heavily it falls
On the forsaken room,
Burdening the heart with tenderness,
That deepens midst the gloom.

Where finds it you, our wandering ones?
With all your boyhood's glee
Untamed, beneath the desert's palm,
Or on the lone mid-sea!
'Mid stormy hills of battles old,
Or where dark rivers foam!
Oh! life is dim where ye are not—
Back, ye beloved! come home!

Come with the leaves and winds of spring,
And swift birds o'er the main!
Our love is grown too sorrowful,
Bring us its youth again!
Bring the glad tones to music back—
Still, still your home is fair;
The spirit of your sunny life
Alone is wanting there!

MISCELLANEOUS SELECTIONS.

In our last Register we made some allusion to a volume of Travels in Germany, recently published by Mr. Henry E. Dwight, Principal of the New Haven Gymnasium. While we cannot vouch for the accuracy of all the author's details, or the correctness of his speculations, on some topics of doubtful inquiry, we take pleasure in expressing our obligations to him, for the mass of valuable information which he has accumulated and the frank and liberal spirit with which it is imparted. Were this the place for criticism, we might notice several instances of careless composition, and offences against good taste, which however pardonable in the hasty journal of a traveller, we regret to observe in the published volume, of a scholar, who, evidently, stands upon his literary reputation.

The following extracts are favorable specimens of the author's s style and will be interesting to our readers.

FEUDAL SCENERY ON THE RHINE.

I never realized, until after my arrival here, the superior enjoyment of an American to that of an European, when visiting these monuments of a distant age. The latter is familiar with castled scenery from his infancy, their images having been impressed upon his eye, long before he knew by whom they were erected. He first views them as walls of stone, but why they were elevated thus he knows and cares not. He never walks or rides, without seeing them crowning the neighboring hills; and from long familiarity, he in time regards them with as much indifference, as the rocks that lie beneath them. Even when more advanced in age, and after he has become acquainted with the history of the Barons who attacked and defended them with so much valor, he finds it difficult to behold them with any romantic feeling. Although his mind may be excited when he reads of their prowess, it is still difficult for him to identify his feelings with objects, which have been familiar to him from his earliest recollections. The emotions of an American, however, are of a more vivid kind; in the brightest days of his boyhood, he became familiar with the stories of valiant knights, drawing their swords in defence of helpless beauty; he then dwelt with delight and admiration on the valor of the conqueror, and drew, with the colors of imagination, towers and battlements, until every idea associated with these scenes became dear to his mind. With recollections abounding in legend and chivalry, he visits Europe, and beholds those objects which he had so long desired to see, and around which his imagination had so long delighted to rove. He views them not as ruins of what they have been, but he is transported back to the period when they were in their glory. His imagination soon restores the towers and walls which time had levelled, peoples the castle with its chieftain and his band, and stores its saloons with helmets, swords, and bucklers, the trophies of their valor. Such were my own feelings nearly two years since, when first viewing one of those ruins, and notwithstanding I have seen more than two hundred since my arrival, I can not now look at them without feeling a new impulse given to my blood, when stopping to gaze upon their crumbling walls, or standing on their lofty towers.

USE OF WINE.

Crossing the Rhine at Mayence, we soon entered the village of Hochheim, where the celebrated Hoch wine is made. Those who have once tasted this beverage, when mellowed by years, could not have looked upon the promising vintage which covered the fields around me, without feeling somewhat of the enthusiasm for Father Rhine, which the Germans so universally manifest. The climate here is as cold as that of Pennsylvania, the Rhine being frozen over for some weeks every year. The vine would consequently grow in many parts of the United States, where the soil was adapted to it; and were it once introduced, it would in a great measure supersede the use of spirits. This wine is not much stronger than Bordeaux; and although at first you prefer those so fashionable in our country, after a short time the flavor of Madeira is even inferior to it.

An American or Englishman living on the continent, is not a little surprised to see even the lower class of society in countries abounding with wine, almost entirely free from our great national vice, intoxication. During a residence of nearly two years in France and Italy, I have not observed ten persons intoxicated, with the exception of foreigners in the seaports. During this time I have witnessed some thirty fetes, where there were from twenty to several hundred thousand persons assembled. At the late fetes in Paris, soon after the coronation of Charles X, there were on two of the festival days, as was reported, more than half a million of persons within the Champs Elysees, the gardens of the Tuilleries, and on the quays. On one of these days, I mingled very much with the crowd, and to my surprize did not discover an individual intoxicated. At a single regimental review in the United States you behold more persons thus degraded, than I have ever seen in Europe. Whence comes this mighty difference between us and those countries, where the lower classes of every city form a *canaille*, sunk in other respects to a degree of degradation totally unknown in our towns? It certainly is not owing to the influence of religion; nor to the want of means, for a drunkard will spend his last farthing for his intoxicating draught, without any reference to the future. It can be owing to but one cause, and that is the great abundance of their wines. An individual long accustomed to wine, acquires a disrelish for spirits. I here refer exclusively to the light wines, for those fashionable in our country, are so blended with brandy, as to, in some cases, increase rather than diminish the relish for spirituous liquors. Most of the wines of the continent are not stronger than cider, and are much less disagreeable in their effects than beer.

The English and northern Germans drink beer, ale, and porter, and drunkenness is very frequent among them. The higher classes in the former country, drink port and Madeira, and not a small number of them, like many in the same station in life with us, fall victims to this scourge of humanity. The inhabitants of the southern countries of Europe, drink light wines, and intoxication is almost unknown. So rare is this, that one of the lower class of society in Paris or Florence would consider himself not a little disgraced, by such an exhibition of himself; and even one of the Neapolitan Lazzaroni would think it no honor to exhaust a couple of bottles of port or Madeira. Whence comes this? Among the higher classes, it results from the fact, that at their dinner parties the gentlemen always retire with the ladies, being too gallant to prefer the society of their bottles to that of their fair acquaintance. Drinking carousals have accordingly never been introduced into these countries. The lower classes, who can only procure the common wine of the neighborhood, find their thirst quenched long before any unusual excitement is felt. After one has drank a quantum suff, every subsequent draught gives pain rather than pleasure. To become intoxicated therefore is a penance, rather than a source of gratification. The fever produced by spirituous liquors, creates an ever increasing thirst, instead of allaying it; and the more one drinks, the more he is disposed to do it. The custom of smoking, which is so universal in Germany, and so common in our country, contributes not a little to the frequency of intoxication. The fever produced by half a dozen cigars, or pipes of tobacco, is as great, and the thirst much greater, than by a draught of brandy. Smoking in France and Italy is almost unknown. Could our hills be extensively covered with vineyards, how many thousands, may it not almost be said millions, of hearts would eventually cease to mourn over a father, brother, wife, or relative, rapidly reeling towards the grave! How many families now growing up in ignorance and vice would be rescued from ruin!

THE AMERICAN IN A EUROPEAN METROPOLIS.

I know of no solitude, excepting the pathless forests of the Western States, that is more powerful on the heart, than that felt by an American, ignorant of the languages of the continent, on his first arrival in a European metropolis. Every house, street, face, the costume of the inhabitants, the geography of the city, in one word, every thing is unlike any thing he has seen or heard before. He sallies forth, and no eyes but those of the coachman, shoeblack, or beggar or some one of the legal or illegal class of pickpockets, regard him. He sees endless currents of bodies moving in a thousand different eddies, hears the rattling of a hundred wheels, mingling with the confused sounds of an unknown language, coming from criers of every age, costume, and deformity. He rambles without any definite object, turns corner after corner without knowing why, loses his way, and then finds that he is too ignorant of the language to ask for it. If he is fortunate enough to recollect the name of his hotel, he stops and looks for a long time at the streams of moving bodies that are rapidly passing by him, to select some one of whom to inquire his way. Having discovered an individual moving less rapidly than most of those in view, he puts on a bold face, and touching his hat as an apology for the interruption, he repeats the name of his hotel. He now finds that he has fallen into a new dilemma, for his pronunciation is so different from that of the native, that the latter does not understand the drift of his inquiry. He makes a reply, but the former is equally in the dark; for he mistakes the "what did you say," "I do no understand you, Sir," of the former, for a direction. Having met with such indifferent success, he concludes to thank him, and again touching his hat, passes on, with the hope of soon meeting some one, to whom his vernacular is familiar. Keeping his eyes fixed on the moving crowd, he at last selects one who has the look of a student, and puts the same question in his own language. The stranger not understanding him, addresses him with *parlez vous Francais;* the traveller shakes his head: *Sprechen Sie Deutsch;* another shake of the head: *Parla lei Italiano;* the head again moves horizontially He then asks him what language he does speak; whether he is a Pole, Russian, Spaniard, or Englishman. The last word brings forth a reply; "I speak English." With a bow he answers *Je not puis pas speak la langue Anglaise*, and he proceeds on his course. Resolved to make one more effort, he stops a third time, tries again to repeat the name of his hotel, or commences a language of signs, in which he is equally unsuccessful. Then luckily recollecting that he has a pencil in his pocket, he writes down the name of the hotel, as he thinks it is spelt. Here adapting the orthography to that of his own language, the stranger is equally in the dark. Eventually guessing out his dilemma, he repeats the names of different hotels, until he mentions the one he has so long been searching for. An affirmative nod of the traveller informs him that that is the object of his inquiry. He accordingly tells him by signs and words, to turn down one street, up another, cross a third, and then take the first left hand. Should he not mistake the word left for right, he eventually arrives at the place of his destination; wondering how he could ever have thought of travelling in a foreign country, without having first learned the language, and lamenting *ab imo pectore*, that the idea of the erection of the tower of Babel, ever entered the mind of man.

LETTER FROM GREECE.

An interesting letter has been lately received from Dr. Howe, agent of the Greek Committees, of New-York and Boston, for the distribution of the charities sent out by those Committees.

It appears that the first distribution has been made to the inhabitants of Athens and Attica, who have been driven from their homes by the invasion of the Turks, and who are living 'in a state bordering on starvation,' on the island of Egina. The manner in which the charity is bestowed is highly judicious. It is done by giving employment in some useful undertaking to the most necessitous, and paying them in provisions. Dr. H. states his object, and the manner of its execution, in the following language.

My object was to fix upon some enterprize in the fulfilment of which the common people might be employed; and it struck me that the repair of the once splendid artificial harbor of this island would unite all the desired objects.

The ancient inhabitants of Egina conducted by the spirit of gigantic enterprise which distinguished the Greeks, vanquished the obstacles which nature had placed in their way of becoming a maritime people by running out two enormous walls into the sea, which approaching one another at the extremities, formed an artificial basin, the mouth of which could be shut by a chain. Upon these foundations were reared walls and towers: and Egina thus improved and defended soon became one of the most important maritime places in Greece.

But Athenian genius and enterprise triumphed over all rivals; Egina was conquered, the high walls were thrown down, and the place left defenceless. The lower part of the walls, however, and the foundations, could not be removed; they presented an impenetrable barrier against which the sea has dashed in vain for more than two thousand years; they still form a safe and commodious anchoring place for vessels of considerable size: huge blocks of stone were laid together with a cement which has become harder than the stone itself, and this work of the ancient Greeks bids fair to endure as long as the world.

But this splendid effort of human genius was rapidly becoming useless to the world from another cause: on the land side, by the continual washing down of earth from the town, the port was becoming choked up, the shore was gradually extending itself into the harbor, which became every year narrower and shallower; and along the border, and within thirty feet of the houses, was formed a sort of bog, which was unseemly, incommodious for business, and injurious to the health. Many attempts had been made by the local government to remedy these evils, but they had failed.

I conceived that by employing a few hundred poor people for some months, I could effect the desired object by running a heavy wall around the inner edge of the port, drawing the mud from the water, and throwing it behind this wall; thus deepening the harbor within, filling up the bog on its edges, and forming a fine quay and walk around the edge of the water.

Within a quarter of a mile from the port is the site of a once magnificent temple of Venus, of which one column is now left standing; but I knew that the foundations of it, which were then covered up with dirt and rubbish, would afford an immense quantity of large hewn blocks of stone just adapted to the purpose of a heavy wall. Here then I determined to commence, and having given notice that those of the poor who were inclined to work, might come and employ themselves in getting out the stones and transporting them to the shore, I was soon surrounded by more than a thousand men and women, of the peasantry of Attica, each eager to be employed; they crowded and struggled for the precedence in getting their names enrolled among the laborers, though no bargain had been made, no price stipulated—they knew only that they were to get their bread. From the crowd I selected 400 women, and 250 men, apparently those most in want; I divided them into companies of 25, over each company appointing one as captain—and over every four companies one as centurion or overseer, and took charge myself of the whole. All then fell to work, the men digging with their pickaxes and shovels and throwing up the loose earth, which the women carried off in their baskets. Other men were employed in dragging the large square blocks of hewn stone which were found, on carts to the port; for there are no wheel carriages in Greece drawn by horses; these carts having been made by order of Capo d'Istria expressly for the purpose of drawing stone: they are rude machines mounted on ruder wheels, and drawn by twenty men. All went on cheerfully and orderly; and at night each captain or overseer came to the store and received the pay for his company, viz. 2 1-2 lbs. of meal for every woman and 3 1-2 for every man.—With this they were not only satisfied but exceedingly pleased, for it was one third more than had been allowed them by Capo d'Istrias, who had humanely employed them during the summer to keep them from starving. I may safely say, I never saw more satisfaction expressed at distribution without labor; I never saw so little confusion, such a want of jealousy and ill will; and certain am I that never did so few undeserving objects get assistance, for who would come and work from morning until night, (light as the work was,) for merely 3 lbs. of meal, unless they were in want?

This one day's experience confirmed all my hopes, and put aside all my fears; I felt certain that I had found a way of tripling the good ever yet done by any application of American charities to Greece; the Athenians were in want of food, they were sitting in exile with their hands clasped in idlenesss, they were ashamed to beg; I should have been in duty bound to have given them part of the cargo entrusted to me as almoner; I gave it to them in a way to keep their minds and bodies occupied; in a way to benefit the public now, and for ages to come; and in a way gratifying to the antiquarian and scholar, since we are laying open and exposing the foundations and the plan of a magnificent temple, But the grand object was the satisfaction of the poor—this was gained, and manifested by the alacrity with which they worked, and the cheerfulness with which they trudged off home to their families at night with their honestly earned food. I had not however selected those best able to work, but taken indiscriminately such as seemed most in want; hence I had many old men who could do nothing else but sit and guard the coats of those who were at work; and many old women had no other employ than taking care of the children of the others. It may seem to you, gentlemen, and still more to my fair countrywomen, that it was unbecoming in me to employ Grecian females to carry earth in baskets for the scanty pittance of 2 1-2 lbs. of meal per day; and so it would have seemed to me once; but then these women are of the peasantry of Attica, strong, robust, and accustomed to labor in the fields, and the objections which I made to the principal men of Athens, against employing them, were ridiculed as fastidious and unfounded, and I saw at once from the way in which they commenced work, that they were as much accustomed to it as their husbands. I allowed however no unmarried women to be employed.—To such as applied in distress, and to many families, whom former affluence and consideration had incapacitated for work in public, I gave cotton cloth to cut and make up into garments at home, and paid them for work in meal. In this way I have some hundreds employed, who easily earn their daily bread without the cutting reflection, that it is the bread of charity. Thus I have nearly one thousand poor Athenians employed most of whom are heads of families, which much increase the number of souls supported; and the result of whose labor will be an important public benefit.—They have been at work one month, and already a vast improvement is seen in the beauty and convenience of the harbor; another month will make it the most so of any in the neighborhood, except that of Poros.

True Religion. We see in the world a vast variety of religions. They are, almost all of them, only so many systems of ceremony and different modes of superstition, placing religion in a sordid will-worship—in bodily services, repeating creeds and outward forms. True religion is a totally different thing. It consists in mercy, more than sacrifice.—in fidelity and justice, more than any ritual services. Such, in particular, is the true *Christian* religion. It makes loving God with all our hearts, and loving our neighbors as ourselves, to be more than all burnt offerings and sacrifices. It makes a faith that could remove mountains, nothing without that charity, which seeketh not her own, which hopeth all things, which endureth all things. It calls men off from superstition and idolatry, to the acknowledgment and imitation of that One Supreme Being whose tender mercies are over all his works; and its exhortations to its professors is "be ye holy as God is holy. Be ye mereiful as he is merciful.—*Dr. Price's Sermon on* Matt. v. 48.

Volition and Necessity. I have always been amused at the following distinction, which a boy made between what he did unconsciously, and what he intended to do.

A little fellow, tired of the monotony of the school-room, began to amuse himself by making faces, blowing through his hands, &c.; at last, he whistled aloud. "Who whistled?" asked the master. 'Bill Cole,' answered the boy who sat next him. "Come here sir," said the master—"what did you whistle for?" "Master, I didn't whistle." 'Master, he did; I see him do it.' "Master, I didn't thertainly, lisped the culprit; "*it whistled itself.*" *Boston Journal.*

JUVENILE BOOKS.

Published under the direction of the Boston Sunday School Society, *in connexion with the* American Unitarian Association.

JUST published by their Agents Wait, Green & Co No. 13 Court-st. *The Warning*, in two parts, by the author of the "Well-spent Hour." This is an 18 mo. of 96 pages, being the third book issued by the Publishing Committee of the B. S. S. Society, and constitutes the second volume of their series. The Committee have stated in their standing advertisement, that "it will be their aim to furnish the books at as low a rate as they can, without pecuniary loss; and as fast as the means they possess, and the encouragement given them, will permit." A comparison of the price of this volume and the two preceding books, with the the usual booksellers price, for others of the same size and style of execution, will show how much they have been able to effect with regard to this object.

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Conversations on the Sixth Century; The First of May; Respiration or Breathing; Remarks on the Old Testament; True Stories; Elijah; The Little Boy's May-Day Song; The Mother; Notice. June 6.

A. U. A. NEW TRACTS.

No. 25, of the First Series of Tracts printed for the Amer. Unit. Assoc., entitled "The Divine Authority of the Christian Revelation Acknowledged," by the author of "A Dialogue on Providence, Faith, and Prayer;" and No. 26, of the First Series, entitled "On the Original Text of the New Testament," are published, and for sale at the Depository 50 Washington-street. L. C. Bowles.

May 30.

HEBER'S SERMONS.

MUNROE & FRANCIS, have just received, *Sermons* preached in England by the late Bishop Heber. "This volume has been executed with great care, page for page with the London edition, and it is believed that it will be found little inferior to that, as respects the quality of paper and style of printing. The object of the publishers was not so much pecuniary profit, as to evince the respect with which the character of the late Bishop is viewed in this county." June 20.

RELIGIOUS TRACTS.

PARTS of editions of several valuable Religious Tracts remain on hand at this office, which will be sold for distribution, at the original cost. May. 23.

MRS. BARBAULDS'S WORKS.

THE Cambridge edition of the works of this distinguished lady, is the most complete of any which has been published either in this country or in England. A few sets of this edition in 3 vol. 12 mo. may be obtained at this Office at the small price of *one dollar fifty cents*, bound in boards with cloth backs. May 23.

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